

# GUIDE TO HOLINESS.

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For the Guide to Holiness.

## THOUGHTS ON HOLINESS.

NO. 13.

THE LOVE OF GOD EXCLUDES ALL IDOLATROUS LOVE OF HIS  
CREATURES.

It is one of the directions of the apostle John to Christians, whom he addresses as *little children*, that they should keep themselves from IDOLS. — 2 *John* 5 : 21.

The term IDOL, in its original sense, is the name for those false gods, to which human blindness and unbelief have given an outward form, and have set up and worshipped, instead of the true God. In its secondary or figurative sense, it is the appropriate name of any object or person, which attracts and concentrates upon itself any affection or any degree of affection, which belongs to God.

2. It is worthy of notice, that the ennobling principle of *love* is the basis of idolatry, as well as the basis of true holiness. But holy love, or love, in the true sense of the terms, is always right. Idolatrous love is always *wrong* love — wrong either in its place or its degree.

3. Objects, which may easily become idols, surround us on every side. They are sometimes said to be innumerable. And if that be too strong an expression, it is certain that they are limited in number only by the capacity of inordinate love. This beautiful world,

beautiful even in its ruins, which was originally designed to be the temple of God and of his worship, has become one great Idol Temple. A man's idol may be his property, his reputation, his influence, his friends, his children, those who are bound to him by the ties of natural affection, and even those who are united by religious attachments, and all other persons or things, which are capable of being objects of affection, and which can attract that affection in an inordinate degree.

4. Am I an idol worshipper? This is an inquiry which comes home with tremendous import to all men. It is not too much to say, perhaps, that a divided heart cannot easily answer it. Because a divided heart, by the simple fact of its division, which perplexes the action of the judgment, cannot readily understand its own position. Him, whose heart is fixed to serve God alone, God will teach. To such an one, whose "eye is single," God gives the true light—and he understands the dangers which surround him.

5. In determining whether we are under the influence of idolatrous tendencies and affections, we must always remember, that the true life, the living and life-giving instinct of holiness, can never deviate from its straight path, but in the flashes of its flaming progress points upward to God, and to God only. The holy heart has but one law. And the subjective or inward law of its life it expresses and lives *out* in the exterior action. The needle does not more truly turn to the pole, the planets do not more steadily and truly turn to the solar centre and revolve around it, than the holy heart turns to God and revolves around him. If it is conscious, at any time, of any *centrifugal* influence, that is to say, of any influence which is calculated to make it fly off from the great Centre, then there is something which is taking a position and influence as an *idol*. When the heart is exempt from idols, there is no such disturbing and retarding consciousness as this. On the contrary, every thing is free, easy, unembarrassed in its movement. In its exemption from every thing but holy love, which is its life, it is not possible for the soul to discern any tendency, which is at variance with, or which perplexes the tendency, which is innate and essential in all *holy* beings, towards the great central Life, namely, God himself.

6. On the other hand, any attachment which is misplaced, or is inordinate, is a weight upon the soul. Under its influence, the mental



consciousness misses that lightness and upwardness of movement which it recognized before, and feels a perplexity and heaviness of action, which is not more obvious than it is embarrassing. In the illimitable space, the planets move on swift and unobstructed in their immense course, because God, who is their mighty Guide and Supporter, prepares the track for them. God is not more the God of nature than he is the God of the living soul. He prepares the track of the soul, not so much by displacing outward obstacles, as by preparing the soul itself; and when, by his divine agency, it is dislodged of its idols, its flight is free and unembarrassed to himself.

By marking closely these contrasted states of the soul, we shall be likely to know whether we are under the influence of idols or not.

Man's spirit hath an upward look,  
And robes itself with heavenly wings;  
E'en when 't is here compelled to brook  
Confinement to terrestrial things.

Its eye is fastened on the skies,  
Its wings for flight are opened wide;  
Why doth it hesitate to rise?  
And still upon the earth abide?

And wouldst thou seek the cause to know,  
And never more its course repress,  
Then from those wings their burden throw,  
*And set them free from worldliness.*

Shake off the worldly cares that stay  
Their energy and upward flight;  
And thou shalt see them make their way  
To joy, and liberty, and light.

A. K.

It is not so considerable in a Christian what his judgment is, as what his temper is.

The greatest, truest nobility, is to be a servant of God. He is nobly descended who is from above.

For the Guide to Holiness.

## EVERY THING A HELP IN THE DIVINE LIFE.

NO. 3.

### CARES AND LABORS.

THE money-making man turns every thing into gold. With the same pains-taking, watching, perseverance, oneness of aim, readiness to sacrifice personal ease and comfort, the same diligence in the use of all appropriate means, with constant draughts on the bank of faith, the Christian may turn every thing into gold. See "the believer's inventory," 1 Cor. 3, 22: "For all things are yours, whether Paul, or Apollos, or Cephas, or the world, or life, or death, or things present, or things to come; all are yours." "God will press every thing into the service of his followers." "He will cause every person, as well as every thing, to work for your good, while you love, cleave to, and obey him." Life, with its continual cares and labors, is yours. That is, all that goes to make up life, (and with most of us, toils and cares make the principal part,) is designed and adapted to promote our growth in grace, and is given for this very purpose. These cares are a salutary discipline for the mind and heart. They develop the powers which God has given, and probably aid in fitting us for some higher service in another life.

From the time a soul is converted, the heart of infinite love is intent on its sanctification; and he represents himself, in this rich verse, as bringing heaven and earth, things present and things to come, to bear on that one point. If it were not so, would he not take us at once to heaven, where there is every thing to make and keep us holy? Most Christians seem to think that the whole voyage of life is against wind and tide; but no: "They that be for us are more than they that be against us."

"But," says the desponding Christian, "my circumstances are peculiar." No doubt they are — everybody's circumstances are *peculiar* — every one has difficulties and hinderances, known only to himself, and to that Being of infinite wisdom, who orders all. But would that dear Friend, "who has borne so much for us, that it is quite evident he would willingly take all the rest of our burdens," would he lay any unnecessary load upon us? People talk about *circumstances*, as if they were omnipotent. Is not God stronger than circumstances? He who has



arranged every thing for us, can control every thing. If Christians would cultivate the habit of looking less at their peculiar difficulties, and more at the grace which is offered to enable us to surmount them, they would be great gainers. While Peter kept his eye on his master, he walked upon the water safely, but when he looked down at the waves, he began to sink !

It is common to hear mothers, who have the cares and duties of a family upon them, complain that they have very little time to take care of their hearts. "There is always so much to do in a family — there really seems to be no stopping place — no time to think." Your Father knows it. He knows how pressing are your cares and labors ; he knows all about your fatiguing days and watchful nights. Our sympathizing Savior knows very well what it is to be exhausted with toil every day. He remembers how he felt, when, "being weary, he sat thus on the well." No mother ever spent the night more willingly in watching over her sick children, then did the Savior in praying for his. Yet he must have felt afterwards just as we do — weary and faint. Yes, he can sympathize with you — what is more, he can help you. And if you *really wish it*, he will — he does.

"But," it is objected, "God sanctifies his children through the truth ; now the daily duties of life press upon me, so that I can find but very little time for reading the word and prayer. The truth cannot benefit me much, for I do not bring it to bear on my mind long enough at a time, to produce any effect."

Are you really a Christian — wholly devoted to God ? If not, then, no doubt, these things will hinder you. Poor "Mr. Ready-to-halt" found every thing a hinderance ! Those who are trying over and over the old experiment of serving God and mammon, will find their course attended with the usual perplexities. It is perfectly easy to serve either, but misery to try to serve both. Perhaps some, who hope they are Christians, are attempting to unite the service of God and the world, without being exactly aware of it. They think they love God, and they intend, *in general*, to please him ; but they do not make thorough work of it. In some things they please themselves, their friends, and the world, without reference to the approbation of God. Perhaps they are small things — such as would not be generally noticed, and not likely to bring their Christian standing in question. But this makes no difference ; the real state of the heart is as truly indicated by small things as by great. There is no *abiding peace* for such persons. If you begin to indulge self, there is no knowing where to stop ; your cases of conscience will multiply, your mind will get confused, and your ideas about

right and wrong become less and less clear. There is but one satisfactory course to pursue — the only safe and comfortable one — and that is, to choose whom you will serve; and, having made your choice, serve him with your whole heart, in small things as much as in great.

Now, the more we do for a friend, the more we love that friend. The mother's love for her family is nourished by all she has to do for them, quite as much as it is in those pleasant moments of relaxation, when she gives herself up to the enjoyment of their smiles and caresses. If this be true, the more we do for God, the more we shall love him. We may thus dignify and ennoble the ordinary business of life, and make it, as it doubtless was designed to be, a means of grace. If we make each act of our lives an act of devotion, then the more we have to do the better. Like pleased and happy children, we shall go from one thing to another — doing this, and that, not because it must be done, and we must do it, nor because somebody requires it of us, but because it is the particular way in which, just now, our heavenly Father permits us to express our love to him. Yes, let each act of our lives — the small as well as the great — bear expression of our love to God! He who does so much for us, without any agency of ours, could easily do it all, and would, undoubtedly, if it were not better for us to have something to do.

Observe that mother, busily engaged in her domestic affairs, and her little daughter, as busily watching her. "Mother," she says, "let me help you." Her mother gives her something to do, not because she needs her help, nor because she thinks the child will really be any assistance to her, but only to afford employment to her faculties and affections. On the other hand, the little one gives us a pretty fair picture of the way God's children often serve him. She begins with great alacrity, but is soon tired — makes a plenty of mistakes — wants to do every thing in her own way — thinks her petty services of great consequence — is very busy, yet accomplishes nothing! Still, if she is all the while really trying to help her mother, the reaction on her own feelings is favorable. But what should we think of that child, if at night she should say, "I have had so much to do for my mother to-day, that I have had no time to love her?"

People are apt to feel that if the cares and labors of life do not necessarily hinder the Christian in his course, they are at least unfavorable to religious enjoyment. It would seem so, and yet there are many examples to the contrary. We see more happy Christians among the poor than among the rich. The story of the servant girl is familiar.



She gave a practical commentary on the text, "Pray without ceasing," by turning every piece of work she had to do, into a prayer; "And so," said she, "the more I have to do, the more I can pray!" Should all Christians, in addition to a general determination to do every thing to the glory of God, adopt this practice, they would find much spiritual enjoyment in the midst of the labors of the day. But the soul must be in the right attitude; it is easy to whisper often to the Savior when we are leaning on his bosom.

The occupations of some are of such a nature as to demand their whole attention for many hours each day, and they are troubled because their minds are so exclusively occupied with something which is not religion. It appears to them that God should be in all their thoughts. But what is religion? Love to God. It is expressed partly by acts of direct communion with him, and partly by active service. The active service, whatever be its nature, if it be what he has given us to do, and be performed in *the spirit of devotion*, is just as acceptable to him as the acts of direct communion. Nor need it interfere with real religious enjoyment. Real happiness consists in being in perfect harmony with God on all subjects, at all times. The truly happy Christian has but one question to ask: "Lord, what wilt thou have me to do?" Hours devoted to prayer, and praise, and searching the Scriptures, are sweet when his Father gives them, but if something else be assigned to him, less agreeable in itself, he engages in it with alacrity. Madame Guyon says,

"Well pleased a prisoner to be,  
Because, my God, it pleaseth thee."

What a beautiful reason for being pleased with every situation, and with every occupation, which He assigns us! Let us engage in the duties of our calling, whatever it may be, with this cheerful and contented spirit, happy in the thought that we are about our Father's business; then it will never be a snare to us.

We often ask that God would bless all the dealings of his providence to us. This amounts to a request that he would cause all the business of life to promote our spiritual welfare. Perhaps all Christians offer a prayer like this, from time to time; but, either they do not consider what is implied in the request, or they do not expect it will be granted. If they did, they would not talk so much about their "unfavorable circumstances," but would feel it their privilege to rise above them.

An aged pilgrim said, not long since, "I have always been poor — always had to work hard — and have tried various ways of getting a

living ; but I never found my business any hinderence to my spiritual progress. I could always pray, if I was ever so busy — it never made any difference.” Such has been the experience of this happy disciple through a long life of toil and hardship. There are many who can bear similar testimony. They are persons of strong faith. They throw themselves upon some such assurance as this : “Thou wilt keep him in perfect peace whose mind is stayed on thee.” They plead the promise, and then go forward *confidently expecting* it will be fulfilled in their case, and of course, it is. Then they thank God, and take courage, and expect he will bless them in every way — and he does.

John Newton said, “If God should send two angels into this world, one to rule an empire, and the other to sweep a chimney, they would not have the least choice !” Let us learn to render, like them, an unquestioning obedience — doing whatever He gives us to do,

“With a glad heart and free.”

Let one thing be with us as truly an act of devotion as another. “Whether therefore ye eat or drink, *or whatsoever ye do*, do all to the glory of God.

S. J.

For the Guide to Holiness.

## THE RELATION OF QUIETUDE AND ENERGY.

(See the “*Life of Faith*.”)

“Quiet from God ! It cometh not to still  
The vast and high aspirings of the soul ;  
The deep emotions which the spirit fill,  
And speed its purpose onward to the goal !  
It comes not in a sullen form, to place  
Life’s greatest good in an inglorious rest ;  
Through a dull, beaten track, its way to trace,  
And to lethargic slumbers lull the breast :  
*Action may be its sphere,*  
Mountain paths — boundless fields,  
O’er billows its career ;  
*This is the power it yields.”*

“Do you not find a state of sanctification, Sarah, rather opposed to a life of active energy in charitable and other duties demanding energy ? ”



"What can have induced so singular a question, Lydia? a question which resolved to its simple meaning, is, 'Do you not find a state of entire conformity to the will of God inconsistent with the discharge of that will?'"

"It certainly seems discrepant as you state it, Sarah; but there is a difficulty on this subject floating in my mind, and you know you advised me to reduce all such thoughts to tangible and expressed ideas, in order that they might be refuted if fallacious, or explained if really existing."

"I did, Lydia; so tell me the data from which you derive this conclusion."

"First tell me, Sarah, which Christian grace appears to you most in accordance with a truly sanctified nature?"

"In a *fully* sanctified nature, every Christian grace occupies its true relative position. But if you mean to ask me which is the grace that furnishes to an observer the most decisive and satisfactory test of religious character, I would answer, *that of a meek and quiet spirit*. Think of the friends in whom, in relation to this experience you have most confidence, and tell me if you do not see this grace show itself distinctly even in the countenance and outward manner, so as almost to compel belief?"

"I do, and it invariably attracts my attention and my love. But let me ask, why are we to consider this a more decisive test than any other—joy for instance?"

"Because, as true religion is a thing not fragmentary but continuous, not coming and going at separated and distinct intervals, but existing always, moment by moment, so we need a test of character that is also perpetual; one which is a permanent, ever-living and ever-present expression of that which exists within. Now joy arises on the occasion of joy, sorrow on the occasion of sorrow, gratitude on the occasion of gratitude, and these occasions may be more or less frequent. But there is no day, no hour, no moment which is not the occasion for the proper exercise of a meek and quiet spirit."

Lydia looked inquiringly, and Sarah proceeded.

"This arises from the fact which is so obvious as to be self-evident, that God's dispensations, spreading themselves over every successive moment of time, are perpetual, never ceasing. These dispensations, which always involve and express a portion of the divine will, obviously require, considered merely as expressions of God's will, a corresponding state of mind, equally perpetuated from moment to moment, equally increasing. And this state of mind must be that of meek and peaceable

acquiescence. And accordingly, those who possess this trait, and who in possessing it show the heaven-born nature of their religion, may be said in a special manner to obey the Savior's command, 'Let your light shine.'"

"Well then, Sarah, it does appear to me that this meek and quiet spirit is inconsistent with much energy of action."

"I am willing to admit that this quietude, or to speak of its root, this faith, is not favorable to hasty and unpremeditated action — is not favorable to impetuous and violent action — is inconsistent with anxious, troubled, and distrustful action; but I do not see how it can be said, with any good reason, to be unfavorable in any of its bearings, with right action — such action as God approves. On the contrary, analogy, and reason, and examples, prove that energy of action is entirely consistent with quietness of spirit."

"I confess, Sarah, that *quietness* and *quietude* are always associated in my mind with a sort of 'Turkish fatality, and I shrink from this apathy as contrary to the active zeal which my Bible commands."

"And you do well to shrink from such a state; but why confound the meek and quiet temper of mind which is based upon religious faith, with that inertness or stupidity which is found to exist in connection with physical and even moral causes. It is an abuse of the term so to connect it. Jesus Christ was the great example of a quiet spirit. It is this trait of his character which is particularly indicated in the prophetic passage of Isaiah, where it is said of him, 'He shall not strive, nor cry, neither shall any man hear his voice in the streets.' And still more strikingly, where it is said, 'He was oppressed and he was afflicted, yet he opened not his mouth.' Yet he went about doing good to the souls and bodies of men, and while he teaches us that a meek and quiet spirit is, in the sight of God, of great price, he commands us to 'do good unto all men as we have opportunity,' and to 'continue instant in prayer.' There must, therefore, be a strong relation between quietness of spirit and energy of action, and perhaps it would be well for each of us to determine in what that relation consists."

"I know, Sarah, that you have thought much on these momentous subjects; will you aid me to understand them aright?"

"Your difficulty may arise from a misemployment of terms, leading you to confound together things not necessarily united. While quietness of spirit has been your expression for Oriental apathy, it is more than probable you are confounding energy of action with violence of action, while in truth they are quite distinct. The truly strong or energetic man is a strong man generally as well as specifically; he is a strong man on all



points ; he has an internal foundation of strength which gives strength to every thing. The violent man, on the contrary, is strong in some things, and weak in others ; and the consequence is that strength in a certain direction being unregulated and unrestrained by strength in another direction, naturally becomes violence. Violence may therefore be regarded as strength unregulated, strength in convulsion, strength in a state of disease ; which in reality is weakness, and oftentimes very marked and deplorable weakness."

"I think I have made some such mistake, and begin to see that energy need not be violence, any more than quietude is lethargy. But you said that you could prove by analogy that energy is the product of faith — what did you mean ? "

"I mean that this view is sustained by the analogy of natural faith ; that is to say, by the corresponding law and facts in natural faith. It would be difficult to point to any arduous enterprise among men which has been brought to a favorable issue, without some degree of confidence or faith ; faith in the rectitude of their principles, faith in their personal resources, faith in the practicability of their objects. That faith is an enemy to debility — that faith gives power, the history of mechanical inventions fully proves. Have not the labors of those to whom we are indebted for many of the most astonishing results in the mechanic arts, and in the sciences, been perseveringly prosecuted under circumstances of want, of opposition, or ridicule ? What was the secret of this remarkable perseverance, of this great energy ? Whatever incidental circumstances may have existed, it is certain that one great element of their perseverance was faith. This was the secret of their indomitable strength. And on the other hand, it is equally obvious, whenever we carefully notice the conduct of men around us, that as soon as faith fails, energetic action fails. The want of natural confidence is attended by the loss of natural energy. This is the general, perhaps the invariable result."

"And I am to understand that is the same in religious as in natural things ? "

"Precisely ; religious faith gives birth to religious action ; that is to say, to those kinds or forms of action which depend upon religious principles ; and the energy of the action corresponds to the degree of the faith. Of the long list of those who have lived and died in this faith, there has not been one who has lived a sluggard ; not one who has lived, or wished to live in the indulgencies of the victory without *being willing to endure* the perils of the conflict. But here you must remember that the life of faith calls us to *that action which the will of God*

*imposes*, and not always and not necessarily to that action or suffering which attracts the notice or the admiration of mankind. The man of true energy does the thing, be it more or less, be it this or that, which the will of God requires him to do ; and though no human eye may see him, no human tongue may applaud him, he may be as acceptable in the sight of God. The man in the ordinary situation in life, who as a man and a citizen, as the head of a family and a member of the church, is called on every hour to respond to some new claim of trial or of duty, and who in meeting these claims is summoned continually to the exercise of faith, of reason or of patience, may really possess and exhibit all those requisites of character which in other situations would have made him a Paul or an Apollos, a Howard or a Schwartz. And favored as we are in our denomination with the rich experiences of Lady Maxwell, and Mrs. Fletcher, of Hester Ann Rogers, and Mary Burton Cryer, we need not regard our own sex as exceptions. I rejoice to believe that many a female in the retired vale of domestic life, exemplifies in her daily walk and conversation the same power of divine grace ; and on whom, though now unknown to the world, the righteous Judge will in that day bestow a martyr's crown. Think not

“ — who to that bliss aspire,  
Must win their way through blood and fire ;  
The writhings of a wounded heart  
Are fiercer than a foëman's dart ;  
Oft in life's stillest vale reclining,  
In desolation unrepining,  
Without a hope on earth to find  
A mirror in an answering mind.  
Meek souls there are who little dream  
Their daily strife an angels theme,  
Nor that the rod they bear so calm,  
Shall prove in heaven a martyr's palm.”

“ In this discussion, dear Sarah,” said Lydia, “ I am very willing to be convinced ; but indeed I cannot, if I would, deny but that such quietude as you speak of, may be consistent with such energy as you speak of.”

“ And then I will go still further Lydia, and say that the *highest energy of action cannot exist without quietness of spirit.*”

“ And how will you maintain so bold a proposition ? ”

“ I take the ground that this state of mind implies necessarily the existence of a secret or hidden energy. It is obvious that there can be no true and abiding quietness of spirit without entire *self-control* ; and such self-control which is one of the highest results of moral and religious



discipline, implies the existence of a high degree of mental power. Therefore, quietness of spirit, when it results from Christian principle, is really a great exhibition of inward energy ; and the man who is meek and quiet in spirit because he *has power by divine grace to command his spirit*, is really a strong man. And the strength which is exhibited in securing inward subjection will exhibit itself on other occasions, when they arise. He is precisely the man from whom great active or practical results may reasonably be expected."

"Not only does the analogy seem perfect, but the reasoning, I think, is conclusive, Sarah. But will you, to strengthen the view, adduce, if you can, some examples illustrative of the relation existing between quietness of spirit and energy of spirit?"

"A multitude of instances, those of every day occurrence, as well as those which are historical, would confirm the statement. Mark the men in common life — the farmer, the merchant, the day laborer, and those, who, in their toils and their poverty, are tried also in the furnace of affliction, and you will find true strength only where you find a mind that is deliberative and calm. Observe the men who are truly distinguished in courts of justice and in halls of legislation, and they will be found, with scarcely an exception, to be men that are deliberate, thoughtful, and calmly unimpassioned, except on those rare occasions when the manifestation of strong emotions may become a religious duty. History furnishes numerous illustrations. Columbus was a man of a self-controlled and quiet spirit, and evinced that self-possessed and delightful calmness of manner which is one of the surest indications of true greatness. Washington was a man of few words, of deliberate movement, of passions subdued and kept firmly under control ; but when he had once ascertained the course which truth and duty required him to pursue in a given case, he went calmly forward in its execution with a fixedness and almost immutability of purpose, which, without being hasty or violent, constituted the highest energy. And you have only to recur to your own historical knowledge of Socrates, Cincinnatus, Aristides, and others, to confirm the statement, that a self-possessed and quiet manner — a manner which may be said to conceal the mighty power which lies beneath it — is entirely consistent with the greatest energy of action. The men of the world understand this principle. In great emergencies, they consider it indispensable to obtain leaders that are self-controlled. It is sometimes the case, in the convulsions to which society is subject, that we hear among them the proposition and demand for violent agitation ; but it is worthy of notice, that they always regard it as a necessary preliminary of success, that he who takes the lead in the

agitation, he who agitates others, should himself be *above* agitation. They know well that the highest kind of power, that which alone is adequate to such an emergency, is found in those only who can perfectly control themselves."

"Examples confirm your view, I see, in respect to natural faith and quietness of spirit; but I would like you to refer, if you can, to those whom we are in the habit of considering as guides in a religious sense."

"Well, take our own Wesley; he whom God in his providence raised up and constituted the head of a new and efficient ecclesiastical organization. Called to act in a great variety of emergencies, to preach to the ignorant and the poor, to meet the learned in exciting controversies, to deal with men of all traits of disposition, to lay the foundation of a new and great religious movement, in the midst of dangers, hazards, and perplexities scarcely exceeded by those of the great apostle himself, he was every where characterized by a subdued and thoughtful equanimity, which only added beauty to the vast energy of his purpose and action. Look at Howard, the distinguished philanthropist. A person coming into the presence of that remarkable man, would hardly suppose that beneath that simple and childlike exterior, characterized by hardly less than woman's gentleness, there lodged a sound determination, strong as if God himself were embodied in it, which led him forth from country to country, from prison to prison, amid exposure and fatigue, amid diversities of men and varieties of climate, till he fell a glorious martyr to a purpose which might fail of being accomplished, but in a heart like his, would never be relinquished. The laws of true religious experience are always the same, and always productive of the same results; and time would fail to tell of Penn, and Fenelon, and Leighton, and Edwards, as illustrations of lives of unceasing action, beautified by a divine serenity and tranquility of spirit."

"But is the name of Fenelon to be classed with the others?" inquired Lydia.

"By some it is not; but this, to one who has reflected on them all, only proves the fallacious judgment of the world, nay, even of the religious world, on Christian character and characteristics. I do not think that Wesley exhibited more energy in pursuing the plans which marked him as an active agent in God's providence, than did the archbishop of Cambray in following that course which he knew would result in the withdrawal of the favor of Louis, and the loss of those high honors which were clustering round him. The one *acted*, the other *suffered* in accordance with the will of God. Wesley's quietude or con-



trol of spirit was shown, when, in obedience to the developments of providence, he relinquished his first intent of burying himself in the academic shades of Oxford, that he might make literary fame the object of his pursuit. He knew not, when he commenced his (apparently) lowly career, that that career would render his name a watchword to the nations of Christendom. When Fenelon, exiled, bowed in silence and retired to his diocese, was his quietude exemplified by inactivity, by lethargic repose? His eloquent pen, his labors among his humble flock, speak volumes in refutation of the charge. And while Wesley's dying words were, "The best of all is, God is with us!" Fenelon adopted the language of his Savior, and breathed, "Thy will be done!" The same divine principle actuated both; "What is the will of God concerning ME?" was their constant inquiry; and whenever, or however, or wherever God's providence (which is the exponent of God's will,) announced the answer, the same cheerful, happy acquiescence was evinced by both. Yes! and Molinos in his incarceration, and Fenelon in his exile, and Wesley in his labors, and Fletcher in his writings, exhibit entire co-operation with the divine will, and prove that they were partakers of the divine nature; and I should withdraw the homage which I now so fully yield to all of them, did I not believe that at the call of God they would have been equally willing to have exchanged their respective spheres—did I not regard them as standing in the position of perfect readiness to wait or move at the command of his unerring providence."

After a somewhat lengthened pause, Lydia observed,

"I recollect no man in modern times whose character has so perfectly harmonized in its favor all creeds, nations, and parties, as Fenelon's; and yet, I frankly confess that the association of his name with that of Madame Guyon, has unfavorably impressed me in regard to his religious views."

"Indeed! then in what light do you regard Madame Guyon?"

"Well, I know but little of her from actual study of her character and writings; but her name is generally allied to those of Romanist, visionary, and fanatic."

"Then you will be surprised to hear that I, from patient and untiring investigation into that character and those writings, consider her as Christian, evangelical, and intelligent, and one of the most striking examples on record of the doctrine of present and entire sanctification."

"But, Sarah, surely she was a mystic!"

"Perhaps you would find it a difficult task, Lydia, if I were to ask you to explain that term, which has been so freely applied to her."

Lydia remained silent, and her friend proceeded.

"To me, her experience seems to denote nothing more than that spirituality which must always be regarded as mysticism by the unregenerate or carnal mind. But as I wish you to know for yourself in what the mysticism of Madame Guyon consisted, I will place in your hands her life, as compiled by Prof. Upham. Instead of making a literal rendering of words, and thus retaining phrases and terms now obsolete, he has given an interpreted translation — has written as Madame Guyon would doubtless have written had she lived in the nineteenth century and been favored with Protestant advantages; excepting that in addition to the spirituality and intelligence which characterized her, the Professor's clear insight into mental operations has enabled him to give an analysis such as her untrained powers could never have achieved."

"And in this book, Sarah, shall I find her like Wesley, Edwards, and others of whom you have spoken?"

"Read and judge for yourself, and no longer allow your mind to be warped by traditionary prejudice; bow not to report, or friendship. Remember our fathers' song:

'For we would rather never be,  
Than dwell where mind cannot be free,  
But bows beneath a despot's rod,  
Even where it seeks to worship God.'

You will find her quiet spirit allowed her to defend her husband's property in a suit-at-law — permitted her to escape secretly from Paris when apprehending detention — was no bar to her concealing herself for months, when threatened with imprisonment — taught her to expend her time, her talents, her influence, her property, her health for the relief and instruction of all to whom in any way she could gain access. True, this same spirit imposed upon her full and free forgiveness unto all who had injured her — enabled her, viewing God as the controller of events, to acquiesce cheerfully in the trials and afflictions of her lot, and to endure, without a murmur, incarceration for years in the Bastille, separation from all dear to her, and banishment to a distant province for life. But I am even now transcending my intention; I did not wish to sketch for you her beautiful life. Again I say, read for yourself, and contemplate the union of energy and quietude, and mark well the relation the former bears to the latter; and may you, my dear friend, arise from the contemplation as others have arisen, and feel that you will willingly suffer the loss of all things to win Christ *thus fully*,



and realize that compensative richness in the prize which precludes all thought of rivalry."

"How beautiful within our souls to keep  
This treasure, th' All-merciful hath given;  
To feel, when we awake, and when we sleep,  
Its incense round us, like a breeze from heaven!  
Quiet at hearth and home,  
Where the heart's joys begin;  
Quiet where'er we roam,  
Quiet around, within."

NEW YORK.

E. M. B.

For the Guide to Holiness.

## PERSONAL EXPERIENCE.

DEAR BR. IN THE LORD:—I was converted when quite young, (although I can hardly tell the time when I was without divine impression,) at the altar of the old Allen St. church. I heard the sweet voice of Jesus say, "Thy sins are all forgiven thee." I shouted aloud for joy, and said to a person, "O that I had a trumpet to sound it through all the world!" On arriving at home, I took my parents around their necks, and praised the Lord, until reminded that it was time to retire—it being quite late. I joined a class a few days after, and enjoyed those means of grace, until, by a train of circumstances, I was removed from the city and thrown into the society of those having but little spirituality. Thus by degrees I lost that pure flame of love which had been kindled on the altar of my heart, and like the children of Israel, became a backslider, apostatizing from the good and the right way, and continued going astray for some time. Now my lot was cast far from my spiritual birthplace, new scenes opened before me, again the good Spirit operated upon my heart, my eyes were opened to see my situation. I was miserable. At one time, I was in such a state of anguish that I almost wished for the earth to open and take me in. I began to weep and pray earnestly; yea, to agonize! A faithful minister was sent to preach in the place, and it seemed as if all he said was for me, that I might know my true state, although a perfect stranger. His text was, "Nevertheless, I have somewhat against thee," etc.—*Rev. 2:4*. The arrow stuck fast in my heart, and was effectual in my recovery. I had to "repent and do my first works;" and as I used to pray three

times in a day, when first converted, now I prayed seven times in a day, and read the Bible on my knees, as I had been advised by a faithful and loving class-leader, (now I hope in heaven.) "The word of the Lord became a lamp to my feet and a light to my path," which led into the King's highway of holiness. The means of grace were highly prized by me; I loved to read Wesley's and Fletcher's works, and occasionally attended camp-meeting. One was to be held twenty-eight miles from my residence, and although many hinderances were in the way, I was enabled to attend. The Lord was there in much power; the friends of Jesus were brought to a *holy* nearness—it was good to be there. The meeting closed with deep solemnity resting on many. We left the ground consecrated to his service. Those who had accompanied me, departed another way. I was left to pursue my homeward journey alone on horseback; my heart went up in earnest prayer for divine protection, and the answer came in a glorious manner. It seemed that the Father, Son, and Holy Ghost, with angelic company, were all around me, communicating to my soul peace and perfect love—sanctifying grace. I hardly knew that I was on the earth; my horse seemed to need no guiding, and ere I was aware, stopped before my father's door. I dismounted, and ran into the house praising the Lord for perfect love! They seemed not to know what the matter was, although professors of religion. But, O, my soul was happy beyond description.

Fasting was observed by me frequently, and I went on as well as I could, and rejoiced in the God of my salvation, never for one moment doubting that *Jesus* had power, not only to forgive sin, but to "cleanse from all unrighteousness."—1 *John* 1: 9. But having no congenial company, neglecting to testify, the witness was lost, or mislaid, if I may be permitted to use the word; circumstances were changed: I could not 'remain on my lees.' O, what weak, frail, imperfect worms we are! My heavenly Father kindly bore with my unfaithfulness, with much long-suffering and patience, permitting me, at intervals, glimpses of his love. The cares of a family, with various vicissitudes, often surrounded by them of little faith, became a hinderance to my spiritual advancement. Now the time arrived, for afflictions and judgments, to aid in accomplishing a great work! The half of my family were taken from me, with all my earthly property in a very short time. Then in the bitterness of anguish, my heart cried out, "All thy waves, and thy billows are gone over me. O Lord, spare to me my reason, for the sake of the remaining ones dependent on me." The prayer was heard and answered in a wonderful manner. Humble, quiet resignation came to my relief, and made me as a child. Soon, very soon, angels of mer-



cy were sent to my relief ; the darkness of death was dispelled by the bright beams of the sun of righteousness, and soon my freed spirit was running and crying, " Life, life, eternal life." A holy man of God taught me again the way of faith — the same lessons I had learned in my early experience, now enabling me to reckon myself dead indeed unto sin, but alive unto God, through Jesus Christ my Lord. The blood of Jesus was fresher than ever before to my soul, in cleansing from all unrighteousness.

Deep waters I have been called to pass through, and fiery trials ; but by grace I am pressing toward the mark for the prize of my high and holy calling. I have a sweet rest in Jesus, even in the Rock that was cleft for me, having been brought through the wilderness into the promised land, not as a servant, but a child of God by adoption — *free ! free !*

O, the many precious promises which have been given to me ! the fifty-fourth chapter of Isaiah, beginning at the fourth verse, freely and powerfully applied to my heart. O, how the word of the Lord comforts the believer ! It is all yea and amen to my soul. It gives me confidence in prayer ; how unspeakably precious to bring in my arms of faith and humble consecration, all, all to Jesus ; to plead for sinners ; to ask for blessings on my brethren and sisters in the Lord. O, Hallelujah to God and the Lamb for ever ! Amen.

A TRAVELLER IN THE KING'S HIGHWAY OF HOLINESS.

## EARTH.

" There is grief — there is grief, there is wringing of hands,  
There is weeping and calling for aid,  
For sorrow hath summoned her group, and she stands  
Round the couch where the sufferer is laid ;  
And lips are all pallid, and cheeks are all cold,  
And tears from the heart-springs are shed,  
But who that looks on the sweet saint to behold,  
But would gladly lie down in her stead.

" There is grief — there is grief, there is anguish and strife,  
See, the sufferer is toiling for breath,  
For the spirit will cling, O ! how fondly to life,  
And stern is the struggle with death ;

But the terrible conflict grows deadlier still,  
Till the last fatal symptoms have birth,  
And the eyeball is glazed, and the heart's blood is chilled ;  
And THIS IS THE PORTION OF EARTH."

## HEAVEN.

" There is bliss — there is bliss in the regions above,  
They have opened the gates of the sky ;  
A spirit hath soared to the mansions of love,  
And seeks for admittance on high.  
And friends long divided are hastening to meet,  
In a land where no sorrow is known ;  
And the seraphs are waiting a sister to greet,  
And to welcome a child to its home.

" There is bliss — there is bliss at the foot of the throne ;  
The spirit all purified bends ;  
And it beams with delight as it gazes alone,  
On the face of a Father, a Friend.  
There is bliss in the anthems for ever that rise,  
And its frailty and folly's forgiven ;  
It is dead to the earth, and new-born to the skies,  
AND THIS IS THE PORTION OF HEAVEN."

For the Guide to Holiness.

### FAITH AND ITS EFFECTS : OR FRAGMENTS FROM MY PORTFOLIO — BY MRS. PHŒBE PALMER.

THIS book is true to its title — each "fragment" is an illustration of faith, and its results. The deep and clear experience of the writer in the things of God, has enabled her, with great facility of arrangement and illustration, so to vary her instruction as to meet the wants of every class of persons, from the unawakened sinner to the Christian who is perfecting holiness in the fear of God. The forms of sin are not one but legion, and the assaults of the adversary



are as often made in the guise of a befriending "angel of light," as in a dress of fiendish malice. To oppose the great arch enemy of man, she has but one weapon — the word ; and to foil his attempts to lead the inexperienced astray, she pours the light of divine truth along his pathway of darkness. As the acquaintance and correspondence of our pious authoress is very extensive, and all is consecrated to the glory of God and the good of souls, many hearts are laid open to her, and with the Bible — the candle of the Lord — in her hand, she is enabled to ferret out sin in all its lurking places in the heart, bring it to the light, make it appear hateful, and especially that form of sin called unbelief.

After a sin is brought to light — an easy besetting sin, or a secret sin — and we see it plainly, with a wonderful facility she makes us see its antidote — the blood of Christ. If we find it difficult to trust in Christ, she comes to our support with the sure word of God ; and we must believe in that — trust in it savingly — which is the same thing as trusting in Christ's blood ; or in our own hearts feel and acknowledge ourselves infidel. If on this point we enter into her views, and feel the force of her illustrations, we shall feel at once that "the gospel is the power of God unto our salvation," or that, practically, we are unbelievers in the Bible.

Faith as an abstract doctrine of theology does not come under the specific notice of the writer, but what is of more importance to the church at the present time, its principles and nature are clearly defined, and its practical results powerfully exhibited. On every page she pours forth the fervor of a heart "cleansed from all sin," warmed by the love of God, and illuminated by the Holy Ghost.

Her life being a life of faith, and hid with Christ in God, is unknown in its elements to the world, and known only in part to many that profess the Christian name. For this reason, if matters of experience are met with, not unreasonable, but beyond the reach of reason, they are to be accounted for on the principle that "the natural man receiveth not the things of the Spirit of God, for they are foolishness unto him ; neither can he know them, because they are spiritually discerned." But God hath chosen these foolish things of the world, to confound the wise ; and God hath chosen the weak things of the world to confound the things which are mighty. In the writings and lives of Fletcher, Carvosso, Bramwell and hosts of oth-

ers who have gone to their reward, the young convert and ordinary Christian have often set before them "strong meat;" and it may be expected that in an exhibit of "faith and its effects," if justice is done the subject, that in some instances, mountains will be removed, demons ejected, blind eyes opened, and in others that "excellent sacrifices will be offered," "Isaacs laid upon the altar," the goodly Moses hid from the wrath of the king, set apart by faith for the service of the sanctuary, Red Seas crossed, living waters will gush from the smitten rock, kingdoms will be subdued, and in short, it will appear that "all things are possible to him that believeth." Only those who are now kept by the power of God through faith unto salvation, are qualified to appreciate all parts of this book. But such, walking in the light as He is in the light will find it easy and blessed to hold sweet fellowship with the author, and will more clearly than ever realize that "the blood of Jesus Christ his Son cleanseth from all sin."

To its designed end — the promotion of the life of faith — this book is admirably adapted. It should be the constant companion of another well-known and excellent work of Mrs. P.'s — "The Way of Holiness, with Notes by the Way." As the preface of this indicates, it is designed to be instrumental not only in the ultimate salvation of souls, but also in their awakening and conversion. The way of holiness is addressed to the Christian who is hungering and thirsting after righteousness — who has brought an acceptable sacrifice to the altar, and needs to be encouraged to enter the holy of holies, and lay all upon the altar of God, that the altar may sanctify the gift. It simply points out the "shorter," and "one way," and then conducts the sanctified pilgrim along the highway of holiness, to higher attainments and to heaven. The work before us is more extensive. The impenitent and half-awakened sinner is looked after, the formal professor and wretched backslider claim her attention, and she leads them on, if they will follow her, to the blessing of justification, and without finding any place for stopping here, her importunate language now is, "let us leave the first principles of the doctrine of Christ and go on to perfection." All along it appears as clear as sunlight that every step in the divine life is by faith in the written word. Being guided by the word, leaning on it and trusting in its truth, as confidently as in our own existence, is walking by faith.



After having walked in this way, and tested the faithfulness of the word for a while, we shall be led to exclaim with the devout Psalmist, "O how love I thy law: it is my meditation all the day."

The exalted merits of "The Way of Holiness" are already known and appreciated by the church; but we bespeak for "Faith and its Effects," its younger sister, a more extensive circulation, and greater usefulness. Were the book in the hands of every member of the church, and prayerfully read, we should expect a new impulse would be given to individual piety, and a higher standard of religion raised throughout the whole body. We all desire to see the time come when penitent sinners will often be found in our prayer meetings and class meetings, inquiring what they must do to be saved, and wherein quarterly meetings, and camp-meetings, will be looked upon as seasons of great refreshing from the presence of the Lord, to the church, and when sinners in great numbers will be powerfully awakened, and converted to God. But we despair of seeing this glory till the ministry are as a general thing, clothed upon with the power of holiness, and the great majority of the laity, enjoy the same blessing. Were we holy, with us would be the hiding of God's power. If we do not arise and trim our lamps, God will take this golden candlestick of holiness from among us, and place it somewhere else. O that this beauty of the Lord our God were upon all the ministers and members of our church. At this crisis, whatever may tend to hold out encouragement, remove difficulties from the way, wake up the sleeper, and exhibit the most clearly "the way, the truth, and the life," should be most heartily recommended and embraced by all that love God sincerely, and glory in the scandal of the cross. "Faith and its Effects" is the book needed. We know of no small volume so well calculated to wake up a desire for holy living, and to lead the inquirer into the good way as this; and therefore it is most freely, and in the fear of God, recommended to the prayerful reading of all persons.

HOMER H. MOORE.

WHATSOEVER therefore ye would that men should do unto you, do ye even so unto them.

## THE GOSPEL ECHO.

Found in a pew in a Church in Scotland, written in a female hand, and supposed to be suggested by observing an echo.

True faith producing love to God in man,  
Say, Echo, is not this the gospel plan?  
Echo — The gospel plan!

Must I my faith in Jesus constant show,  
By doing good to all, both friend and foe?  
Echo — Both friend and foe!

When men conspire to hate and treat me ill,  
Must I return them good, and love them still?  
Echo — Love them still!

If they my failings causelessly reveal,  
Must I their faults as carefully conceal?  
Echo — As carefully conceal!

But if my name and character they tear,  
And cruel malice, too, too plain appear;  
And when I sorrow and affliction know,  
They smile, and add unto my cup of woe;  
Say, Echo, say, in such peculiar case,  
Must I continue still to love and bless?  
Echo — Still love and bless!

Why, Echo, how is this? Thou'rt sure a dove;  
Thy voice will leave me nothing else but love!  
Echo — Nothing else but love!

Amen, with all my heart, then be it so;  
And now to practice I'll directly go.  
Echo — Directly go!

This path be mine, and let who will reject,  
My gracious God me surely will protect!  
Echo — Surely will protect!

Henceforth on him I'll cast my every care,  
And friends and foes embrace them all in prayer;  
Echo — Embrace them all in prayer!